THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Blessed is the nation whose God is the Lord: and the people whom he hath chosen for his own inheritance" (PSALM 33: 12).

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EIGHTY-SEVENTH ANNUAL GENERAL CONFERENCE.

(Continued from page 277).

THE sessions of the second day of the General Conference were attended by an audience that filled the vast auditorium and the galleries. Elder Jonathan G. Kimball, who was absent during the first day, was present.

MORNING SESSION.

The first session convened at 10 a.m. After the opening exercises Elder Hyrum M. Smith was called to address the Conference.

ELDER HYRUM M. SMITH

said he had recently read an article by an exponent of so-called "higher criticism." The author of that article said that the resurrection of Jesus was not an extraordinary event: it was an extraordinary manifestation of an ordinary event. If the resurrection of Jesus was an exceptional event, then the author feared he might with difficulty believe in a general resurrection. He did not profess to know whether the resurrection of Jesus was literal or whether His disembodied spirit appeared to the spiritual eyes of those who saw Him, and, furthermore, the author said death and the resurrection are synonymous. This, said Elder Smith, might better be called a confession of unbelief than a confession of faith.

Death and the resurrection are antonyms of the most pronounced character. Death is the disembodiment of the spirit, and the resurrection is the reanimation of the body by the spirit. If the Lord was not in reality resurrected from the dead, then He was not the first-fruits of the resurrection, and the whole scheme falls.

If there is reason to doubt the literal resurrection of the Savior, then may His very birth be doubted. There is no cause to doubt either His divine birth or His literal resurrection.

Elder Smith read from the Book of Mormon an account of the appearance of Christ to the Nephites on the American continent. This, he said, is a plain statement of the literal, personal appearance of Jesus Christ to the people. They heard a voice, and at first they did not understand it. When the voice came the third time, it was understood. It said: "Behold my beloved Son, in whom I am well pleased." The people cast up their eyes and beheld the Son of God, who stretched forth His hand and said: "I am Jesus Christ." The Lord spoke unto them, saying: "Arise, come, thrust your hands in my side: that ye may know I died for the world."

There is an untrammeled history, said Elder Smith, a true account of Christ's personal appearance after His crucifixion and resurrection. Then, in this dispensation, said Elder Smith, the same voice of God declared to Joseph Smith, "This is my beloved Son." Jesus was a resurrected Being, with a tangible body of flesh and bones.

The resurrection is not synonymous with death; it is the reanimation of the body by the spirit; and there is no other resurrection.

ELDER GEORGE ALBERT SMITH

was the next speaker. He expressed gratitude for the blessing of assembling in peace, far away from the turmoil of the world. He then referred to the fact that many people outside the Church desired to know the will of God. The Lord, he said, is not displeased with His children of other faiths who seek Him in prayer; He wants them to have His word, and He places upon the members of His Church the responsibility of giving it to them. The Lord expressed displeasure that organizations had grown up that were leading His people astray with false doctrines. When His own time came, He established His Church again, and He offers it to all His children, to all who will accept, without any exception or favoritism.

Elder Smith said he is gratified, too, to observe that many of the precious truths of the gospel are being accepted by the world, and inculcated into creeds of other churches. Slowly, but surely, the truth is making its way.

The speaker then read from the Articles of Faith, the belief of the Latter-day Saints in God, the Eternal Father, and His Son, Jesus Christ, and in the Holy Ghost; in a personal and living God, and in revelation. This has stood since it was promulgated, said Elder Smith, because it was from God, eternal truth, and stands forever. It will never need changing, because it is truth, and truth is everlasting. In contrast, Elder Smith pointed out that

other churches have been, and are, changing their creeds, to conform to the truth that has been made known.

ELDER ORSON F. WHITNEY

read the following verse:

"I'll go where you want me to go, dear Lord,
I'll be what you want me to be."

He said he formerly thought the first requisite of a Bishop, for instance, was that he be a successful man of affairs. That, he said, may be one requisite. He had thought that the principal requisite of an Apostle was that he be an able preacher: that, he said, may be one requisite. But he has changed his mind; he has another viewpoint now. The first requisite of a servant of God in any capacity is a willingness to serve God: to go where God wants him to go, and to be what God wants him to be.

Elder Whitney read from the Book of Abraham concerning the plans God laid for this earth, and the salvation of His children here. He referred to the controversy, a few years back, over the authenticity of the Book of Abraham; how it was attacked by an eminent local divine, and defended by elders through the local press. The author of the attack on the Book of Abraham one time asked Elder Whitney why he had not replied to his pamphlet. Elder Whitney told him that, according to his view, the Book of Abraham needed no defence. There is a Shakespearean ring to the work of the great Bard of Avon: there is a Byronic sound to the words of Byron, and a Miltonic ring in "Paradise Lost": so in the Book of Abraham there is a divine ring, because it is the word of God, and man can not imitate it. Elder Whitney referred to an incident when associates of Joseph Smith, who considered themselves more learned than he was, thought they could produce better literature. The prophet challenged them to keep silence unless they could produce the divine ring of revelation. One tried. He wrote a mass of eloquent rhetoric, but it lacked divinity. A scientist once made a kernel of wheat: so much of each component part he compounded into a perfect imitation of the grain of wheat. Then he planted it in the soil, and near by he planted a natural, God-made kernel of wheat. The one rotted in the ground, the other sprouted and grew and reproduced its kind.

Elder Whitney said, further, that while he was a bishop he never thought that he had the right to resign. He served until released for another calling. Some bishops to-day, he said, seem to think they have the right to release themselves, or to resign. He and his associates in the Council of the Twelve, he said, stand ready always to go where they are wanted to go, under the direction of those who preside over them.

PRESIDENT JOSEPH F. SMITH

said he hoped he might be pardoned for expressing a thought.

There are two great powers, or principles, in the world: One is truth, the other is error and ignorance. These two, God's truth and its adversary, are in contrast. Too often the adversary has found it convenient, or necessary, to mix a little truth with error, the better to deceive and accomplish his purpose of tearing down truth. These apparent evidences of truth being adopted should not always be taken as evidence of real faith and belief.

(TO BE CONTINUED.)

MINUTES OF THE NOTTINGHAM CONFERENCE.

THE Nottingham semi-annual conference was held in the Latter-day Saints' Hall, Carrington Chambers, Nottingham, on Sunday, April 29th, 1917. There were in attendance: President George F. Richards, of the European mission; President John D. Hooper, and Elders Walton E. Bodily, David Bennion, and George Mortimer, of the Nottingham conference; President James Laird and Elder Herbert P. Haight of the Birmingham conference; and President Eben J. Robinson of the Leeds conference.

The morning session commenced at 10:30 by singing, "Beautiful day." Prayer was offered by Sister Lonie Welch, of Leicester. Singing, "O my Father."

The Sacrament gem was led by Doris Blissett. A memory gem was recited. The Sacrament was administered by Brothers Philip Calladine and Wilfred Bradley, assisted by Brother George Bradley, Sen., William Bradwell, and Wilfred Thompson, deacons.

The Eastwood branch Sunday School rendered the Sunday exercises, led by Brother George Thompson. The Mansfield branch rendered a program, led by Brother Philip Calladine; the Nottingham branch Sunday School gave a splendid program.

President John D. Hooper introduced President George F. Richards, who gave some advice to the saints, parents, and friends. He said he was pleased with the various exercises of the Sunday School children, and urged the officers to go on with the good work.

President John D. Hooper then made a few closing remarks.

Singing, "Love at home." Benediction by Brother Arthur Hall.

There were one hundred and fifty-six persons present.

The afternoon session commenced at 2:30. Singing. "The Spirit of God like a fire is burning." Prayer was offered by Brother Wilfred Bradley. Singing, "We thank Thee, O God, for a Prophet."

President John D. Hooper welcomed the saints and friends to the afternoon session, and called upon Elder George Mortimer to speak. He said he was pleased to be deemed worthy to preach the gospel in the mission field.

President John D. Hooper presented the names of the general

and local authorities of the Church. All were unanimously sustained.

Sister Nellie Clark sang a solo, entitled, "Father of Light."

Elder Walton E. Bodily spoke of the Church of God, and urged all present to call upon the Lord while He is near.

Elder Herbert P. Haight, of the Birmingham conference, was the next speaker. He also gave a very earnest address upon the gospel as taught by the Church of Jesus Christ of Latter-day Saints, and bore a strong testimony as to its truth.

A duet, "Calvary," was sung by Sisters Connie Lovett and Emma Stephens.

President James Laird, of the Birmingham conference, was the next speaker. He gave an interesting talk upon the great principles of the gospel, and said that he hoped all would accept it, and become members of the Church.

President George F. Richards spoke of the sin of neglect. Our neglect of our dead, he said, will some time embarrass us. When we follow them to the other side and they ask us why we did not have their work done for them, what answer can we make that will be satisfying to them and to ourselves? If we can say in truth that we did what we could towards procuring their genealogies and having the work done, and that we taught our children to follow up the work where we left off, then we will not be in reproach, nor will we feel conscience-accused. There is, perhaps, no greater responsibility resting upon us than to do for our dead what they have not been able to do for themselves. They cannot become perfect without us, neither can we be perfect without them. The links in the family chain must be connected through all the generations that have passed. "Therefore, to him that knoweth to do good, and doeth it not, to him it is sin" (James 4: 17).

Closing hymn, "O say, what is truth?" Prayer was offered by President Eben J. Robinson.

There were one hundred and sixty-four persons present.

The evening session commenced at six o'clock by singing, "Now let us rejoice." Prayer was offered by Brother George Bradley, Sen. Singing, "Hail to the brightness."

Elder David Bennion was the first speaker. He bore a strong testimony to the truth of the gospel.

President George F. Richards expressed the pleasure he felt at having present a number of friends, including our distinguished United States Consul, Mr. Calvin M. Hitch, who has honored us with his presence. President Richards spoke upon the mission of the Prophet Joseph, showing that he was the instrument in the hands of God in the restoration of the gospel of Christ and the establishment of His kingdom in this, the dispensation of the fulness of times, in direct fulfilment of the Scriptures. This is the kingdom which Daniel saw that God would set up in the last days, through which many great and mighty works are to be accomplished prior

to, and in preparation for, the approaching Millennium. The Latter-day Saints are, said the speaker, a law-abiding people. He read from the Doctrine and Covenants, Sec. 134, on Government and Laws in General, and quoted the Twelfth Article of the faith of the Church, which reads as follows: "We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring, and sustaining the law," and then said that if we are not more law-abiding, more patriotic, better, morally and in every other way for being members of the Church, then the gospel has failed of its purpose as far as we are concerned, the fault being with the individuals, however, and not with the gospel, which is a perfect law of liberty and of salvation.

A duet was rendered by President Eben J. Robinson and Sister Nellie Clark, entitled, "Our Blest Redeemer."

President John D. Hooper then spoke for a short time. He thanked all present for their attendance.

There were one hundred and fifty-three persons present.

Singing, "Come, come, ye saints." Benediction by S. Pears.

GEORGE BRADLEY, SEN., Clerk pro. tem.

THE UNESCAPABLE LAW.

I FIND myself quoted as predicting that the law of love will "ultimately govern" human relations. I should like to find room for a disclaimer. It would be just as absurd to predict that causes will "ultimately" produce effects, or that water will "ultimately" run downhill.

What I have been trying to make people believe is simply that the law of love is the law of life, the law of God; just as much the law of God as the law of gravitation; governing souls and communities just as truly as gravitation governs bodies; the organic law of human society, acting no less uniformly and inexorably than any other natural law.

The "near morality" by which the teaching of the Christian church has been largely disfigured and debilitated has assumed that the penalty of the moral law can be averted or evaded; that punishment is deferred; that God's laws which deal with human conduct are not now in force. They will *ultimately* govern human relationships, but they do not govern now. Consequently it is futile to try to obey them. By and by, in the Millennium, it will be possible to live by the law of love, but it is not now possible, and any attempt to conform to it would be foolish and fanatical. If the law of love were only effective, it would, of course, be a good thing to obey it, but since it is not effective, it is foolish to talk about it; and we must find some rule of life that is practical, and stop this nonsense of the visionaries and the idealists.

* * * *

Most appalling, most terrible of all the evidences that the law

of love is in full operation is the terrific war now scourging humanity. This war is the answer of the Eternal Justice to the long defiance of the laws of life. The natural law of human relationships, which is the law of good will, of mutual service, binds all men and all groups of men, nations with the rest. It requires them to live in peace and unity, to share the good of the world, to seek one another's welfare. It promises well-being and abundance to those who obey, and *it threatens misery and destruction to those who disobey.*

With one accord the nations of the earth have set this law at defiance. They have refused to base international relationships on good will; they have insisted on founding them on suspicion and fear and enmity. They would not obey the law, but they cannot escape its penalty. Hell is the penalty of the disobedience of God's law, and war is hell. Can anyone conceive a pit more nearly bottomless than the nations of Europe have digged for themselves, or hotter flames than those into which they are now plunging?

* * * *

It's a mad world, my masters!—WASHINGTON GLADDEN, Columbus, Ohio.

ONE OF THE RUSSIAN LEADERS.

M. PAUL M. MILYUKOFF, who at present is before the world as one of the prominent figures of the new Russia, was at one time an exile in Siberia, owing to his political views and activities. For years he strove to rouse Russia to the state of mind where her intelligent people would be ready to take a stand for constitutional government, and he has always favored education for the peasantry. He has introduced bills to that end in the Duma, and has lectured in behalf of it.

Professor Samuel T. Dutton, of Columbia University, who is a personal friend of M. Milyukoff, is authority for the statement that he is a great admirer of the United States, and that in his lectures he refers to America frequently with the greatest enthusiasm. So marked has he become for this, in fact, says Professor Dutton, that often, when he has risen to speak in the Duma, he has been hailed with shouts of, "American, American!"

The great upheaval in Russia is largely due to the influence of such men as Milyukoff, and if they are strong enough, through the support of the people, to hold their position against attacks of the friends of autocracy on one hand, and anarchy on the other, their work will be of lasting benefit to their country, and, indirectly, to all mankind, just as the establishment of the great American Republic has proved a blessing to the world.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 10, 1917.

EDITORIAL.

WHAT'S THE MATTER WITH THE CHURCHES?

THE London *Sunday Times*, some time ago, gave considerable space to a discussion of the question, "What's wrong with the church?" Some of the views expressed are of special interest to the Latter-day Saints.

One of the contributors was of the opinion that the people are not given the truth in the pulpits. He said, in part:

"At the Church services they [the people] are in an atmosphere of antiquity. They hear the Lessons read without explanation or comment. They cannot separate the legendary from the historical, or the symbolical from the actual. They use a Prayer Book which has remained unaltered since 1661, which is out of date in many of its expressions, and offensive to sensitive minds in some of its parts, and which the clergy still refuse to revise or reform.

"So that while theological professors and most scholars and students in Divinity know very well that nothing short of a revolution has been taking place in religious thought and doctrine, the masses are ignorant of it and all that it means. Either from a false policy, or from timidity, the truth is being kept from them."

Another contributor had this to say, as an illustration of how completely some churches are out of harmony with the people:

"A large body of troops had been ordered to the front, and one of the sergeants, feeling sad and anxious, just having bade his family good-bye, determined to go to evening service, hoping for some words of comfort to take away with him. Not one word did the clergyman utter to wish the soldiers God-speed, though the troops had been for some time training in the locality. The sermon was on a description of Aaron's robe, and the sergeant was so disappointed that he vowed he would never enter a church again."

One correspondent took this view:

"The Church's real trouble is the decadence of the principal ideal of the Christian religion, which is the winning of heaven for the soul in the after-life by means of good works on earth; and this ideal permeates both the Prayer and Hymn Book. Men no longer require this inducement to the performance of good works, but are prepared to practise virtue for virtue's sake, realizing it brings its own reward, much in the same way as did the Incas in the past, and as do some Far Eastern peoples to-day. The main ideal having been eliminated by the evolutionary process, it must be replaced by some other ideal or ideals in the form of another religious system, for one cannot put new wine into old bottles. The next system will by no means be contrary to the precepts of Christ, but will rather lie

in their performance than in their profession; in their knowledge rather than in their 'faith.'"

Another correspondent, who signed himself, "Business Man," told this little story:

"The Rev. A. E. J. Rawlinson writes: 'It rarely occurs to the plain man to turn spontaneously to the ministers of the Church for help. Forty years ago, while being prepared for confirmation, I did so turn. I spent about an hour with the Vicar, and was dismissed with the final answer: "Young man, you think too much; you must have faith." Well, I *have* gone on thinking ever since, and so, I expect, have thousands, aye millions, like me, and "What is wrong with the Church" is that it wilfully refuses to join us in the thinking.'"

A "Rector" expressed the opinion that the church suffers from a variety of ills, and that among these are Teetotalism, Purity Societyism, and "Be Goodism." If, he argues, people would attend church and observe its religious ceremonies, they would be saved from the evils of temperance, purity, and "be goodism." He says:

"The Church in England, in my humble opinion, is suffering from diseases and growths which need curing by cutting them away. They are legion, and include among their number the following:—Church of Englandism, Pleasant Sunday Afternoonism, Teetotalism, Mothers' Meetingism, Purity Societyism, and, above all, 'Be Goodism.'

"The Church in England *is* Christ the Physician. Let men and women know Him as their only Curer of their manifold spiritual diseases, called vices and sins. I make a challenge that the most degraded and vicious man alive will find that The Physician will not fail to cure in time and make a real man of him if he will only worthily and penitently receive regularly the medicine of Holy Baptism, Absolution, Confirmation and Holy Communion, and will be willing to live under the discipline of The Physician, which means learning to pray, worship, and be obedient to the rules and restrictions The Physician will place him under, as an earthly physician does his sick patients.

"England has been fed upon a morality—Be Goodism, and take pledges and make promises, and this has been called Christianity. It, or rather the above, are nothing of the sort."

One writer said:

"The best men in the Church are in despair. They realize that the Church is actually behind the moral tendencies of the age. A return to traditional dogmatic theology is impossible. The intellectual classes and the enlightened working classes of all the European countries are more morally in earnest than they have ever been. The hour is ripe for a creed that will make men more social, less selfish, keenly alert to new truths, widely tolerant, and, as Zoroaster said three thousand years ago, 'liberal in thoughts and deeds.' The religion of the future must be adapted to the needs of the people; and, as Sir Alfred Lyall states, the faith must rest upon a philosophic theory. Sympathy and science can provide the new inspiration and the new ethics."

These are a few extracts from a number of letters on the subject discussed, and they are exceedingly interesting as indicating the trend of thought among intelligent people at the present time, on that subject. They prove, not that thinking men and women are closing their hearts against religious truths and influences, but that they are becoming convinced of the futility of expecting sympathy and guidance from the church, in their struggles against the hard realities, trials, and temptations of life, and that they must look elsewhere for the help they need. They are becoming conscious of the truth, proclaimed through the Prophet Joseph Smith, that the churches have all gone astray from the teachings of our Lord Jesus Christ. God grant that they may be able to advance a little further and see that our Lord has not left mankind in a condition of darkness and uncertainty, but that He has again spoken from heaven and revealed the gospel through which salvation is offered from every evil which man must combat. God grant that they may not reject the gospel of the Redeemer, the only remedy there is—because the world calls it "Mormonism." It is the gospel of salvation, and there is no other.

From the point of view of a Latter-day Saint there are other disadvantages under which the churches of the world find themselves, than those specially referred to in the symposium.

In the first place, their ministers are without divine authority. Most of them disclaim any pretence to such authority and boldly assert that they do not need it. If Paul is not mistaken, the ministers of Christ are His "ambassadors" (II. Cor. 5:20), coming to the world with the message of reconciliation; "in Christ's stead"—speaking for Him and in His behalf. It is evident that divine authority is needed for the discharge of the duties of such a high position. No one can be an ambassador without proper calling and credentials. The ministers may be good men with irreproachable character and the best of intentions. They may be learned men, philanthropists, reformers. They may be highly entertaining lecturers and instructive essayists. But they cannot be ambassadors of Christ without a divine call and necessary credentials, and cannot speak for Him. There are many Frenchmen in Great Britain, and many Americans, but there is only one French and one American ambassador, and it is through their channels that the respective governments communicate with each other. In the same way God speaks to man through the ambassadors of His Son, who is the Heir to this world and its King and Ruler.

In the second place, the ministers of the churches of the world are paid for their ministerial service. It is their "living." This is a great disadvantage. Under that system they are not free to preach the truth, regardless of consequences. They are under obligation to preach the creed of the particular congregation, or organization, that pays them, and very often they are under the economic necessity of remaining in a false position, if they do not

know how to work and are ashamed of begging. They are very much in the position of the clergyman who had been invited to fill the pulpit of a friend and was cautioned not to preach against drunkenness, because some of the public-house keepers were liberal supporters of the church. He was also cautioned against being too severe on capitalists, and against condemning mob violence too strongly, etc. Finally, he asked, somewhat puzzled, "What may I, then, preach in your church?" "Give it to the 'Mormons,'" was the answer, "they have no friends in this town, so it does not matter what you say about them." That is an illustration of the system of paid preaching.

The paid ministry has utterly failed to take the lead in the great reformatory movements in the world. Most of the churches in the United States failed in their duty when the slave question came up, and, as a consequence, it was settled in a tidal wave of blood. They have failed to take the lead in the solution of the great problems that underlie the labor movement, and, because of this neglect of duty, that movement has in some parts of the world developed into industrial warfare and anarchy. They have failed to speak with sufficient clearness and emphasis against the vices that eat away the vitals of nations, and the result is a widespread indifference to all that pertains to the kingdom of God, such as the world has, perhaps, never witnessed since the day when the ancient people of Greece, in derision of their deities, cried, "Great Pan is dead!" They have failed to raise the standard of peace against the encroachments of the militarism which for half a century has gathered strength for the gigantic effort the world is now witnessing. In the words of Isaiah, "His watchmen are blind: they are all ignorant."

The Prophet Joseph came. He called the nations of the world to repentance. He preached the gospel of equality and brotherhood. He pointed the way out of ignorance, superstition, and moral degradation, to intelligence, knowledge, and virtue. He called upon the government to set the slaves free without bloodshed. He showed men how to become independent through cooperation in temporal things. He preached the gospel of universal peace through the prevalence of justice and truth. But he was murdered; and so were his brother Hyrum and many others. And some sectarian leaders are still persecuting the saints, who try to exemplify the teachings of the gospel of Jesus in their lives.

All these things the world must repent of, as Nineveh, in sackcloth and ashes, in order to escape a condition that calls for the speedy pouring out of the vials of the wrath of God upon the earth (Rev. 16: 1). Let us pray for a return of the children of men to God their Father, through the gospel of Jesus Christ, our Redeemer.

J. M. S.

THE HAWKES CASE.

On Monday the 30th of April, this year, the Hawkes case came up again at Feltham police court, London. Elder William Thomas Hawkes, of Ashford, Middlesex, has claimed exemption from military service on the ground that he is a minister of religion. The case had been remitted from the High Court for evidence to enable that Court to decide whether he was, or was not, "a minister of a recognized church," within the meaning of the Military Service Act.

It was proved that Mr. Hawkes was an elder of the Church of Jesus Christ of Latter-day Saints at South Tottenham, which has a membership of about 400, and that, in common with all elders of that Church, he received no payment, but earned his living by some other employment.

According to the report which appeared in the London *Morning Post*, of May 1st, Mr. James Gunn McKay, president of the London conference of the Church, proved that the defendant was duly ordained a priest and elder, and that he had authority to administer all the Church's ordinances.

Replying to Mr. W. Firth, who appeared for the military authorities, Mr. McKay said he was an American subject, as were three more elders of the Church at Tottenham.

Mr. Firth—You hold that polygamy is right?—We do not.

You have held that?—From 1852 to 1890 we held that it was permissible to have plural marriages under certain conditions. It was confined to men, but the doctrine was repudiated by our Church. Witness added that the founder of the Church was Joseph Smith.

And he was murdered?—He was martyred. He was also in prison several times, but they were trumped-up charges.

Was not the real charge against him of having a plurality of wives?—No.

Is there no polygamy in Salt Lake City now?—There are no plural marriages since 1890 in Utah. Only those members who have more than one wife living in cases where the marriages were before 1890. He added that if to-day a member of the Church contracted a polygamous marriage, the Church would immediately excommunicate him.

After a long hearing the Bench consulted in private, and the Chairman (Mr. J. Ashby) announced that the Court was equally divided. The result would be reported to the High Court in accordance with the order. Unfortunately, he said, there were only four Justices present.

The following additional information is sent us by President James Gunn McKay, in a letter dated May 2nd, 1917:

"Monday's hearing lasted from 11 a.m. till 4:30 p.m. President Hawkes and myself were the only witnesses called. The organi-

zation of the Church was thoroughly discussed. The wave of opposition that passed over the Church in England in 1909 and 1910 was referred to. Jarman and Freece were liberally quoted. The opposing lawyer insisted that Joseph Smith was burned to death, because he was a polygamist. He attempted to prove that I was a polygamist, and he introduced anti-'Mormon' gleanings from the *Journal of Discourses* and the *Seer*; but the Court ruled him out of order. However, a true statement concerning the position of the Church on the question of plural marriage was admitted. An attempt was made to prove that polygamy was one of the principal doctrines of the Book of Mormon, but this was dropped like a hot potato when the contrary was proved.

"Another point they insisted upon was this, that the members of the Church in Great Britain were not really belonging to the Church, this being only a 'mission.' They tried to prove that the 'real' Church was in America, and that, therefore, only those who came from America could be considered ministers.

"Again, the statement that the missionaries and the local brethren pay their own way seemed incredible to the other side. Their lawyer said, 'Sane men would not do such a thing.' The testimony given on this point could not be believed, it was said. At the same time they argued that if Mr. Hawkes received no pay, he was not a minister. But Mr. Ellis, our lawyer, quoted a judicial decision handed down in 1740, to the effect that a man may be a minister and earn his own living by another occupation.

"At one point in the trial all the elders in the courtroom were asked to produce their registration cards and passports. The military authorities expected to find one or two good recruits among us.

"There were ten newspaper correspondents in the court. One told me he was reporting a three-column article to his paper. They took several snapshots of us as we entered and left the court.

"The people in the courtroom appeared to be favorably impressed with the testimony that was given. The other six magistrates came in and listened through the trial. Every one in the court laughed when the clerk asked how to spell 'stake' in these times.

"The magistrates gave the opposition the widest possible range to introduce evidence against us. The judges retired occasionally to discuss points; but they invariably came back leaning on the military side. It was pleasing to see, however, that Judge Freeman had been won over to us; then towards the close the chairman took a decided stand in our favor. When the judges retired, there was a feeling of anxious suspense, which swept through the courtroom. There seemed to be no desire on anyone's part to leave until they heard the decision. Even the officers in uniform fidgeted about.

"The chairman, in a very slow manner, said that they were unable to decide whether Hawkes was a regular minister or not.

Two magistrates voted for, and two voted against. Neither side would yield, and, therefore, they would return the case to the Higher Court, simply stating the case as it was, each judge signing his own decision.

"The clerk of the Higher Court said that such a thing had never been heard of before. He said it was true that the Higher Court could not compel the Lower Court to make a decision. It was considered extraordinary—in fact, unique—in English law practice.

"We consider that we have made considerable progress. Originally all the magistrates were against us. Half of them are now on our side. That fact alone seems to indicate that we made a good case. As the case now stands, the balance of weight seems to be in our favor.

"If any other branch presidents desire exemption as ministers of the gospel, they should send in their certificates, stating that they are ministers of religion, and entitled to exemption under the Military Exemption Act. They should refer the military authorities to the 'Hawkes Case.' The military authorities will then hold the matter over until this case is decided. This is now being done in this conference."

GREETING FROM ZION.

A LETTER of greeting has been received by the sisters of the Relief Society of the Barnsley branch of the Church, from Sister Lucy May Green, who is the president of the Relief Society of the Emerson Ward, Salt Lake City, Utah. Sister Green writes as follows:

"Dear Sisters:—A report of your organization and labors has reached us, and we heard with much interest of your efforts, and it was suggested that I write to you and send you our love and good wishes for your success. The work of the Relief Society is a beautiful one, and one can draw very near to the Lord while laboring among the poor, the sick, and afflicted. We are following the Savior in so doing, for He went about doing good. We learn to be charitable in word as well as deed; to speak words of love, and to think kind thoughts of each other. We also have an opportunity to improve our minds, and, as you know, 'The glory of God is intelligence.'

"I wonder if any of you have the *Relief Society Magazine*, which contains the various lessons we study in our meetings here. We meet every week, and we have a theology lesson on 'Women of the Bible,' and testimony meeting one week. Another week we sew, making clothing and bedding for the poor, and hold our business meeting. Another week we study genealogy and literature, and our fourth meeting is devoted to home problems, such as how

to regulate our homes, and how to care for and feed our children, etc. So you see, we are very busy.

"The Relief Society sisters also do a great deal of work in the Temples, in behalf of their kindred dead. Let me advise you, dear sisters, to gather together, carefully, in a book, all the information it is possible to obtain concerning your dead ancestors. Copy it from old family Bibles, funeral cards, church records, and tombstones, etc. You will want it when you come to Zion and go to the house of the Lord.

"Be encouraged, dear sisters. You are passing through a trying time just now owing to the war, but let your light shine and be comforted, and our Father in heaven will overrule all things for the good of His saints, and your hearts' dearest hopes and desires will be fulfilled in His time and way. So hope on, and trust on, and all will be well with you.

"Now, I expect you will think, who is this woman who is giving us such a sermon, and why? Twenty years ago, by the time this reaches you, I left my home in Wellingboro, Northamptonshire, for Zion. I was in my early twenties. I left father and mother and all my loved ones for the gospel's sake, and came over to Zion. Truly the promises of the Lord were fulfilled, and I found friends, and in due time, after four happy years, I married, and later welcomed one after another of my folks to Utah, until all of them were here. Truly, the Lord has blessed me abundantly, and I am trying to do a little good in His Church and kingdom.

"I know the gospel is true, and that one finds one's greatest happiness in the service of the Lord.

"Now, dear sisters, be comforted in your trials, and diligent in your labors, and the way will be opened up for you. That the Lord will bless you abundantly is my earnest desire for you all. If any one, or all, would like to write to me, I will gladly answer. My address is, 815 East 13 South Street, Salt Lake City, Utah.

Your loving sister in the cause of truth,

LUCY MAY GREEN."

LADY MISSIONARIES.

THE following-named sisters have been set apart as lady missionaries, since the names of lady missionaries were printed in the *Star* last:

Liverpool conference—Phœbe Ann Crow, Agnes Hodge, Betty Booth Espley.

Nottingham conference—Elizabeth Bradley, Emma Bradley, Charlotte Orme, Elizabeth Wilkins, Ellen Ruth Wootton, Sarah Ellen Dallison, Alice Wathall.

Leeds conference—Henrietta Geldard, Elizabeth Ward, Melissa Ingham.

Manchester conference—Ethel Baumford, Edith Holt, Jr.
London conference—Olive Archer, Florence Julia Leaney, Florence Eugine Hutchins, Florence Angelina Long, Rosina Kathleen Hooper, Ellen Diana Cole, Edith Ivy Faulkner.

FROM THE MISSION FIELD.

Baptisms.—President James T. B. Mason, of the Liverpool conference, reports that five persons were baptized at Burnley on the 29th of April, 1917, by Elder Henry H. Parker. One of them was Sister Alice Bracken, who has attained the goodly age of over eighty years. She walked over a mile to the station in Blackburn to take the train there. Those baptized were confirmed members of the Church before leaving the building.

A baptismal service was held at Bradford (Leeds conference), April 28th, 1917, at which nineteen souls were baptized into the fold of Christ. President Eben J. Robinson, and Elders Nathan Groome and David A. Owen officiating. The candidates were confirmed the same day at a confirmation meeting held at Westgate Hall, after which the time was used in testimony-bearing.

DIED.

GENT.—At Leicester (Nottingham conference), March 29th, 1917, Sister Emma Louisa Gent. Deceased was born January 11th, 1873, and was baptized November 19th, 1910, by Elder James Palmer, and confirmed by him the same day. Sister Gent leaves two sons, who are at present serving with the forces in France, and two daughters, to mourn her loss.

SCHOFIELD.—At Bradford, April 21st, 1917, Norma Elizabeth Schofield. Deceased was born May 28th, 1911, and blessed October 13th, 1911, by Elder Oshial Thomas. Also, at Bradford, April 25th, 1917, Leonard Orville Schofield. Deceased was born June 18th, 1916, and blessed July 23rd, 1916, by Elder Joseph F. Worthen.

CONTENTS:

Eighty-seventh Annual General Conference 289
Minutes of Nottingham Conference 292
The Unescapable Law 294
One of the Russian Leaders ... 295
Editorial: What's the Matter with the Churches? 296
The Hawkes Case 300
Greeting from Zion 302
Lady Missionaries... 303
From the Mission Field 304

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